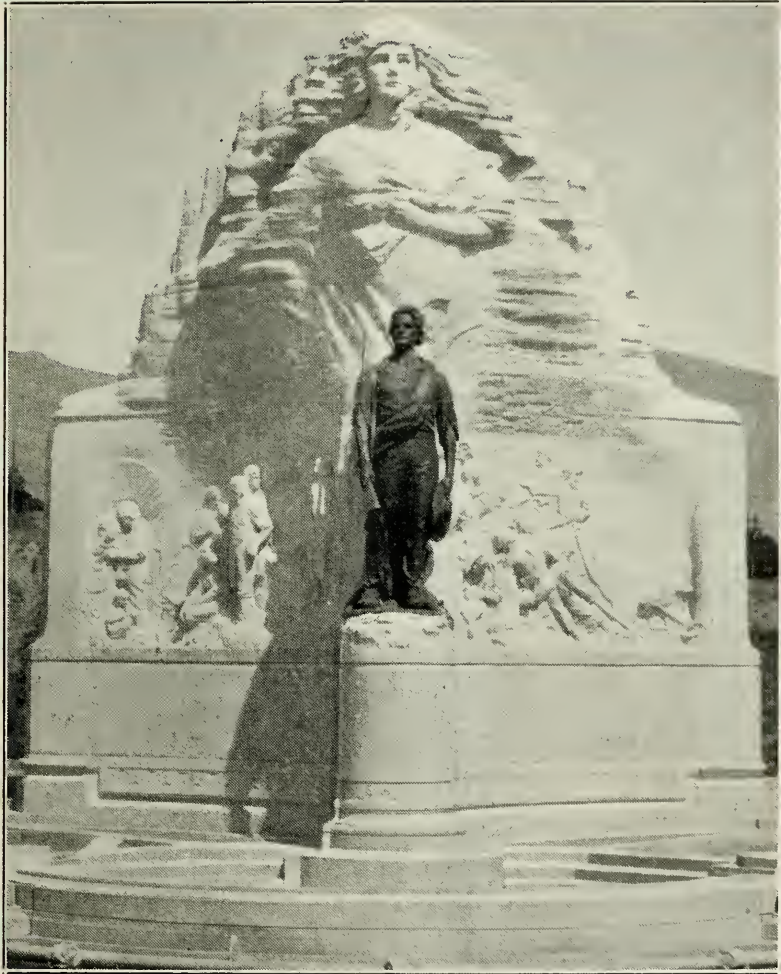


Millennial Star



The Mormon Battalion Monument

Theirs was a triumph of the spiritual over the material.

(See pages 625 and 626)

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street
- Accrington:**
L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
L. D. S. Hall,
13, Wellington Street.
- Belfast:**
Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
St. Peter's Street.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
Hannah More Hall,
45, Park St., Clifton.
- Burnley:**
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Cardiff:**
Enquire:
98, Albany Road.
- Clayton:**
Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
L. D. S. Hall,
Trafford Street.
- Dublin:**
L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Place.
- Gainsborough:**
L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street,
- Great Yarmouth:**
L. D. S. Hall
66a, South Quay.
- Grimsbey:**
Thriff Hall,
Pasture Street.
- Halifax:**
L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hexham:**
Deseret,
Alexandra Terrace.
- Hucknall:**
Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynold Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea,
149, Nightingale Lane,
S.W.12.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
188, Linthorpe Road.
- Nelson:**
L. D. S. Hall,
10, Hibson Road.
- Northampton:**
L. D. S. Chapel,
89, St. Michael's Str.
- North Walsham:**
Enquire:
32, Norwich Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street,
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllunfraith:**
Enquire:
81, Brynteg Street.
- Portsmouth:**
Pimco Hall,
Heidelberg Road,
Southsea.
- Preston, Lancs.:**
L. D. S. Hall,
96, Friargate.
- Ravmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
L. D. S. Hall,
100, Main Street.
- Skelton:**
Scott Rooms,
Boosebeck Road,
Skelton Green.
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton:**
Enquire at:
72, Tursfield Road.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
L and Y Station.
- Wolverhampton:**
L. D. S. Hall,
Barrington Building,
Berry Street.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

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Museum 1354

Choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord.—Joshua 24: 15

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THIS WEEK'S COVER—

A monument to an army of soldiers who marched 2,000 miles across trackless, uninhabited desert land at their country's call is the cover picture on this week's *Star*. It is the Mormon Battalion monument, erected near the Utah State Capitol in Salt Lake City.

In 1846, when the Latter-day Saints were being driven from their homes, a call came for 500 volunteers to join the United States Army in the war against Mexico. President Brigham Young promised the battalion members that they would not be called upon to shed human blood. His promise was literally fulfilled. Lieutenant-Colonel P. St. George Cooke, who was commander of the Battalion for a period stated that "History may be searched in vain for an equal march of infantry."

An interesting story of the Battalion members is contained in the article on the next page.

THE CHURCH AND ITS MISSION

By DARYL CHASE

Director, Laramie L.D.S. Institute



SHORTLY after the turn of the first century A. D. Pliny, Governor of Bithynia, wrote to the Emperor Trajan asking for information concerning the legal treatment of the Christians. It is quite evident from his letter and from the reply, that neither the brilliant Governor of Bithynia nor the ruler of the vast Roman Empire knew very much about the Christian religion which then had been in existence for almost three quarters of a century.

While acknowledging his general ignorance of Christianity, Pliny refers to it as a "contagious superstition," an "infection" which was spreading from the cities of Bithynia to neighbouring villages and the country. He classified Christianity merely as one of the numerous unlicensed societies operating through the Empire and as such it was under suspicion and open to persecution. Little did Pliny or Trajan, or any of the other political leaders or the clever intelligentsia of that age dream that the despised religionists called "Christians" would dominate the Roman world within the next two hundred years. The triumph of the early church over all its enemies followed by its rapid decline into secularism constitutes one of the most thrilling and tragic epochs in world history.

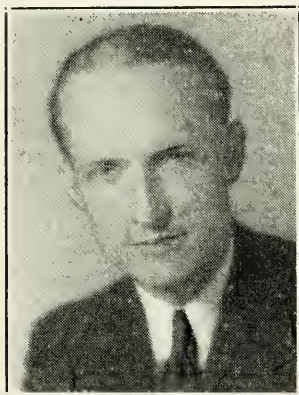
To-day the Church of Jesus Christ of Latter-day Saints is slightly older than the primitive church was at the time of Pliny and Trajan; and, although its 750,000 members are well known throughout the civilized world and even in many sections among the so-called backward people, still it is not thought of as the great church of the future by those outside its fold. However, like the enthusiastic Saints of the first century, the Latter-day Saints believe that they are facing the rising sun, that in the midst of much social, economic, and religious disintegration and decay, this vigorous young church is moving forward, and that day by day it is giving new evidence of its vitality. As a member of this Church, I take great pride in its achievements during the past century, and I wish to be numbered among those who believe that a brilliant and glorious future is in store for it. My faith and confidence in its future are based in part on the evidence which follows. I believe the Church of Jesus Christ of Latter-day Saints will become the great church of the future because:

First, it interprets its mission to be a world mission, and does not think of itself in terms of sectarianism. While gladly acknowledging the good that is being done by the hundreds of Christian denominations and the numerous civic and fraternal organizations which are to be found everywhere, still the Latter-day Saints do not believe that one church is just as good as another. From its humble beginning, April 6th, 1830,

with six members, until the present hour, its leaders have thought and laboured in terms of its world-wide mission. Its thousands of missionaries have been sent to every quarter of the globe where intolerant laws have not kept them out. Her literature has been printed in many languages. In the days of dark poverty and bright prosperity this Church has been true to the command, "Go ye into all the world and preach the Gospel to every creature."

I believe the Church of Jesus Christ of Latter-day Saints is destined to become the great church of the future—that from its inception it has been like leaven hidden in a loaf—because it has always been unafraid to wrestle with all problems that directly or indirectly deal with the spiritual life of man. Long before the phrase "social gospel" was coined it was being practised by the Latter-day Saints.

There are religious denominations still in existence that concern themselves very little with the social problems of poverty, liquor, and war. Such organizations surely cannot



Daryl Chase

be trusted to carry the banner of Christ; such have no claim upon the future. While sister denominations have been enjoying seraphic visions induced by wishful thinking, of the Holy City which is to come down out of Heaven built without hands, the Latter-day Saints have dug canals, reclaimed deserts, fed the hungry, clothed the naked, and built cities, and have looked forward to the time when they shall build a holy city fit for the Son of God to call His own. The church of the future will not leave the burden of its poor and the burden of religious education and the burden of the social life of its youth to political, social, or semi-religious organizations, outside the Church. But in the name of Him whose gospel

it claims to preach, the church of the future will serve these human needs. The great historian, Harnack, attributes the success of the primitive church chiefly to its faithfulness in carrying out the mandate of the Saviour in feeding the hungry, clothing the naked, and visiting those in prison.

No modern manifesto or ancient holy writ is more explicit in its cry for social justice than is the modern scripture of the Latter-day Saints which guides them in these important matters. I quote from the Doctrine and Covenants:

"For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given them unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and needy, he shall, with the wicked, lift up his eyes in hell, being in torment." 104:17, 18.

Quoting from the same source I read:

"It is not given that one man should possess that which is above another, wherefore the world lieth in sin."

"For if ye are not equal in earthly things ye cannot be equal in obtaining heavenly things." 78: 6.

And this simple parable which is taken from the same body of scripture is equally forceful with regards to this subject:

“And let every man esteem his brother as himself, and practise virtue and holiness before me. And again I say unto you, let every man esteem his brother as himself; for what man among you having twelve sons and is no respecter of them, and they serve him obediently, and he saith unto one, be thou clothed in robes and sit thou here; and to the other, be thou clothed in rags and sit thou there, and looketh upon his sons and saith I am just. Behold, this I have given unto you a parable, and it is even as I Am; I say unto you, be one; and if ye are not one, ye are not mine.”
38: 24-27

The great Social Security Programme of the Church is an inherent part of its theology; is an outgrowth of an economic ideal and is justly receiving universal praise as it stands in sharp contrast to the frequent but ineffectual verbal pronouncements that are being made by many Christian denominations. The Church of the future must not only speak, but it must act in these vital matters, and it is in the latter sense that Mormonism occupies a unique position to-day.

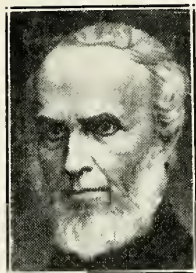
I believe that the Church of Jesus Christ of Latter-day Saints will become the great Church of the future because it has the power to win and hold the highest loyalties of strong men and women, without recourse to selfish motives. It is generally acknowledged that the outstanding men and women of character and business and professional leadership are found in positions of church leadership wherever the Church is established. Without the promise of monetary rewards the Church has at its call thousands of missionaries, business and professional experts, and humble labourers who are happy to bring their offerings of service, great or small, and lay them upon its altar. These annual offerings of free will service would amount to staggering sums of money if equated in terms of pounds and shillings.

I have taught in seven Latter-day Saint Church schools, and in the teacher-student relationship have contacted hundreds of high school and college students from Mormon homes. From this rich experience I know that the Church not only has a hold upon its mature men and women of character and ability, but it is still winning and holding its youth—the leaders of to-morrow. And when I say it has a hold upon its youth I do not refer to an attachment based on fear, superstition, or ignorance. Rather, these intellectually alert young men and women see in the Church something far greater than themselves—an institution which demonstrates its claims to mediate to men the power of God unto salvation. Mormonism is not only a great missionary Church, but most important for its future growth, it has the power of self perpetuation through its own youth. This power to win and hold strong men and women to tasks of unselfish devotion is quite a contrast to the present tendency throughout the Christian world for capable young men and women to shun Church positions. The church of the future will be that church which can inspire a zeal for righteousness in the hearts of its youth who live in an intellectual world of unhampered investigation.

I believe that the Church of Jesus Christ of Latter-day

(Continued on page 637)

THE QUAKER POET ON MORMONISM



John Greenleaf
Whittier

SINCE the first Latter-day Saint missionaries went forth to preach the Gospel more than a century ago, their paths have crossed those of numerous world famous figures. In many cases such meetings resulted in those of renown paying unsolicited tribute to the Mormons they met. In some instances well-known authors have encountered Mormon missionaries and recorded their impressions of the event. Just such an incident occurred in 1863 when Charles Dickens chanced onto a group of Mormon emigrants and missionaries at the docks in London and wrote a brilliant account of it in his *Uncommercial Traveller*.

While Dickens and his emigrant ship have become almost legendary in Latter-day Saint history, the account of a similar experience by one of his contemporaries, John Greenleaf Whittier, has not been so widely circulated. Whittier, known as the "Quaker Poet," and perhaps as well-known in America as was Dickens in England, happened upon a Latter-day Saint meeting many years before Dickens visited the emigrant ship. A description of his visit and his comments on the new religion appeared in the *Millennial Star* of October 1st, 1848, reprinted from *Howitt's Journal*.

"Passing up Merrimack Street the other day," he wrote, "My attention was arrested by a loud, earnest voice, apparently engaged in preaching, or, rather, 'holding forth,' in the second story of the building opposite. I was in the mood to welcome anything of a novel character, and, following the sound, I passed up a flight of steps leading to a long, narrow and somewhat shabby room, dignified by the appellation of Classic Hall."

Follows a description of the congregation, representative, Whittier said, of the community, with a description of the two Mormon elders. One was young, with black eyes and hair. "Although evidently unlearned," was the comment, "and innocent of dealing in such 'abominable matters as a verb or a noun, which no Christian ear can endure, there was a straightforward vehemence and intense earnestness in his manner which at once disarmed any criticism."

He spoke on the power of faith, the poet said.

The other speaker was described as "a stout, black-browed 'son of thunder,'" who recounted his experience on a mission in Europe, relating how he had been turned away by professors of religion, but fed by an infidel, "and 'may the Lord reward him for his kindness.'"

"In listening to these modern prophets, I discovered, as I think, the great secret of their success in making converts. They speak to a common feeling; they minister to a universal want. They contrast strongly the miraculous power of the Gospel in the apostolic time with the present state of our

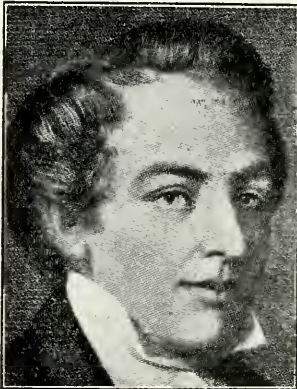
(Continued on page 636)

SWEET FRUIT

*By Elder John A. Widtsoe
of the Council of the Twelve Apostles*

THE Church of Jesus Christ of Latter-day Saints, as implied by its name is nothing more or less than the Church of Christ. Mormonism claims to present the simple Gospel of Jesus Christ, as taught by the Master Himself, with nothing added, nothing taken away.

Joseph Smith was a restorer, not an originator. The Church holds that this restoration became necessary, because mankind had wandered away from the truth of the Gospel, lost the authority which Christ conferred upon his disciples, and set up man-made churches, which, though often helpful, could not place man on the true and sure road to happiness on earth and in heaven, on the road to salvation.



Joseph Smith

*"A restorer, not an
originator."*

The Latter-day Saints are by no means perfect, but they possess a perfect system of truth. Mormonism—another name for Christianity—possesses an entrancing, encompassing philosophy, which points the way out of present difficulties to future peace and safety. One hundred years of the partial practice of these principles of truth have produced a people unique in achievement and contentment, whether in the fields of health, economics, sociology, morality or spiritual power. They have found happiness. The restored Gospel has yielded sweet fruit; that is an evidence of the inherent truth of the system.

Mormonism maintains that the Lord by His own voice and through appointed agents, instructed Joseph Smith and others in the work of restoring the Gospel, and that, in due time, the authority of the Priesthood, also long lost from the earth, was reconferred upon men in this day. It is further affirmed that under divine command and by the authority of the Priesthood, the Church of Jesus Christ was re-established on April 6th, 1830, with all its pristine power and authority, and that through this Church, and through it only, can be administered the ordinances necessary for salvation.

The Church declares, further, that through revelation from heaven, many doctrines of the Gospel, forgotten or changed by man, have been received, which clear up obscure and debated questions, and re-establish forgotten sacred practices. The Church sets forth the glorious principle of man's eternal life and journey. He lived before his birth on earth and will live after death. He shall be everlastingly engaged in progressive development, that is, in learning, obeying and directing eter-

nal law. He shall rise to the likeness of his Father. By the key of such knowledge, man is made able to interpret the phenomena of life and to guide his every action.

The religion of the Latter-day Saints bears witness to the world of the truth, power and purpose of the Gospel of Jesus Christ. It presents evidences for its integrity. It asks none to accept its claims without sober examination of accumulated proofs. The spiritual visions of Joseph Smith are attested by witnesses; the plates from which the Book of Mormon was translated were seen by others; every event commands its witnesses, a host of spiritual manifestations in healing and prophecy are amply attested. The innumerable evidences, beyond cavil, are marshalled before the world, for inspection, consideration and decision by seekers after truth. Latter-day Saints feel that they have done their duty when such presentation is made to the best of their ability; and, in fact, the testimony of the restoration has been borne in many ways, in many lands, and at many times. Those who will not examine into truth, or who refuse to accept it, knowing the truth, are left to the judgment of God.

In reality, Mormonism is a new dispensation of the Gospel of Jesus Christ. There have been other dispensations of the plan of salvation, but this is the last in the scheme of earth existence. The Church of Christ has been established for the last time, never again to vanish from earth. This last dispensation is fuller than any preceding one, for it includes all the experience of the past and prepares for the ultimate victory of right over wrong. Therefore, because it presents the additional truth and authority necessary for the completion of the great plan for human welfare, it is in very deed a new dispensation. It is as the interpreter of the confused voice of the ages.

The plan which was formulated in the heavens before the earth was in existence, provides for a time when all the spirits who accepted the plan shall have taken upon themselves mortal bodies. Then the end will come. Stupendous changes will mark that day. The earth, having completed its mission, will suffer a change like unto death, from which it will arise purified and fitted for the abode of its children. These days of the last dispensation of the Gospel are the last days before these mighty changes come. No man can set the day or hour, but every man may prepare himself for the events of the coming times.

The future is viewed with joy by the Latter-day Saints. They know that to-day is their great day. If every day be lived wisely, obediently, in harmony with law, there is no need to fear the coming years. All will be well with those who are on the Lord's side.

In the last days the Lord will again come on earth, this time to rule and reign. Then "every knee shall bow, and every tongue confess that Jesus is the Christ." Then the Master will assume control of the affairs of human kind. Then, the world will be at peace. The Latter-day Saints welcome this promised day.

Meanwhile, Mormonism goes steadily forward, spreading its
(Continued on page 636)

THURSDAY, SEPTEMBER 30, 1937

EDITORIAL

OF WHAT SHALL OUR HANDS BE CLEAN?

For the coming year the Mutual Improvement Associations again place before the young people of the Church a theme from the world of scripture. It is taken from the M.I.A. 24th Psalm. It asks vital questions of all men and Theme answers them for all men:

Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation. (24th Psalm, verses 3, 4 and 5).

For a man to have clean hands is something more than an idle phrase and something more than a washing ablution.

More than That man or woman—that young man or woman—Idle Phrase who would have clean hands must have hands free from the guilt of any violation of chastity or the moral code. He must have hands clean from the rust of idleness, from the corrosion of inactivity, from the decay of indolence. He must have hands clean from the tarnish of other men's goods or from the taint of reaching after other men's goods. Thus saith the Lord God of Hosts:

Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity.

A little that a righteous man hath is better than the riches of many wicked. (Psalm 37, 1 and 16).

He who would have clean hands must have hands clean also of that which belongs to his Father in Heaven. A service withheld from a neighbour in his hour of need, or from the Church, is time and effort belonging to the Lord. May our hands be clean from withholding such service. The same is true of tithes and offerings that find not their way from the coffers of men to the purposes of God.

Nor can hands be clean which lift to the mouth of man those things which have been forbidden—those things which the word of the Lord counsels are not good for man, including alcohol and tobacco and all other things which are hourly flaunted in our faces or carried to our ears in the printed and spoken media of the day.

To have clean hands means so much else that cannot here be written. But no hand that is uselessly idle, or indifferently

employed, or actively engaged for the furtherance of unholy and forbidden things, can be clean. Clean hands are the hands that are assiduously used for furthering the purposes of God and the joy and happiness and temporal and eternal well-being of man.

Something is said concerning a pure heart. The heart was anciently thought to be the seat of thought and emotion. A pure heart is the symbol of pure thought, and right thinking is the preface to right living. No hand may be clean whose directing impulse comes from a mean or small or unrighteous thought. "As a man thinketh, so is he." Having a pure heart is another way of saying, "think straight." And straight thinking is the crying need of the day. There are men and women in all walks of life, many of them in high places, who are trying to make this generation believe that two and two are equal to something other than four. Proof against such highly supported deception is obedience to the commandments of God and companionship with His Holy Spirit. A pure heart—straight, clean, sound thinking, that harbours no unrighteous motive and no warped intent.

Who hath not lifted up his soul unto vanity—

There are many kinds of vanity and most of them are deeper and more serious than a woman's idle admiration for herself—or a man's either, for that matter.

Vanity of the Soul It is vanity of the worst order that prompts men to suppose that they can ignore the laws of God or man without reaping the rewards of disregard for law.

It is vanity of a very foolish sort that would lead anyone to believe that because he had discovered a few of the laws of nature and learned to harness a few natural forces, that his wisdom transcends those laws, or the Maker and Administrator of those laws.

It is vanity of a very dire nature that would lead any young man or woman to believe that the richest rewards of life could come to him or her without broad and arduous preparation for the responsibilities and opportunities of life.

More could be said of him who has "lifted up his soul unto vanity," but there is yet to consider that part of the theme which deals with swearing deceitfully.

To pledge a covenant and break it is to swear deceitfully. In its broader sense, to profess to be that which we are not or to profess to believe that which we do not believe is to swear deceitfully. To forsake principles and ideals once espoused is also a kindred thing. To be silent when to speak would exonerate another, or to speak that which destroys the truth of silence, is to swear deceitfully.

Such is the new year's M.I.A. theme in its application to this life we live. It is the language of David, inspired of the Lord, poetically phrased. It is merely another guide

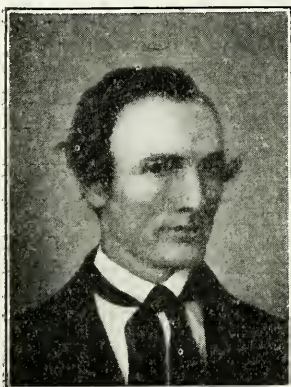
Guide to Happiness in the eternal quest for happiness, which is the pursuit of all men, and the end of all righteous living. It is another way of saying, with our fathers: "Our heart is not turned back; neither have our steps declined from thy way."—RICHARD L. EVANS

A TESTIMONY UNWAVERING

By Elder Arthur C. Porter

“**C**ONSTANCY and steadfastness” characterized Oliver Cowdery, according to a description of him by the Prophet Joseph Smith in his journal. Born on October 3rd, 1806, at Wells, Rutland County, Vermont, he was to play an important part in the organization of the Church and be a special witness to the divinity of the Book of Mormon.

Like the Smiths, the Cowdery family moved from Vermont to western New York. Young Oliver followed a variety of callings, a thing that was common in those days. He was a farmer, blacksmith, clerk in a store, and finally a school teacher. It was while teaching near Harmony during the winter of 1828-29, that he first heard the story of the golden plates and became intensely interested in the youthful Joseph Smith.



Oliver Cowdery

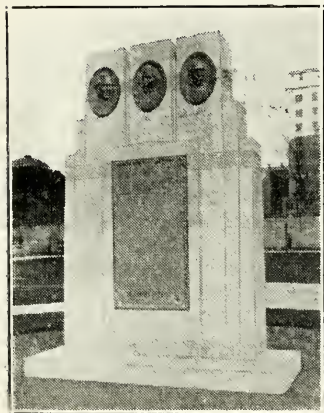
After a prayerful investigation he was convinced that Joseph was indeed a Prophet of God. Help was needed in the work of translation, and Oliver, without any promise of earthly reward, volunteered his services. Acting as scribe, he wrote the manuscript for the Book as it was dictated by the Prophet in the heaven-inspired translation.

When the work of translating was completed, Oliver Cowdery was permitted to behold a glorious manifestation and be one of the three special witnesses which the Book itself promises would come forth. He was in company with Joseph Smith and the two other witnesses, David Whitmer and Martin Harris, at the Whitmer home at Fayette. The four men retired to a wood near the Whitmer farm and engaged in earnest prayer. Suddenly a bright light overshadowed them and there appeared before them the Angel Moroni holding the gold plates of the Book of Mormon. As he turned the leaves over one by one, permitting them to examine the characters inscribed thereon, they heard a voice speak out of heaven and declare that the translation made through the instrumentality of Joseph Smith was true and correct. They were then commanded to bear witness of what they had seen and heard to the rest of the world and their testimony is found in the front of every Book of Mormon to this day.

Years later Oliver Cowdery fell into transgression through grievances with leaders of the Church and was excommunicated. But like the other witnesses, he could never deny his testimony of what he had seen and heard. Having studied law, he took up that profession in the state of Michigan after leaving the Church, and was elected to the office of county attorney. One day found him prosecuting a man at a murder

trial, before a crowded court room. In the course of the proceedings, the attorney for the defendant stood up and in a sneering way challenged the county attorney to state his connection with Joseph Smith and the Mormon Church. In an attempt to influence the jury the lawyer made a ruthless attack on his character and reasoning abilities, saying he was a man who claimed to have seen an Angel and heard a voice from heaven. Immediately the interest of the court shifted from the prisoner and the case, to Oliver Cowdery, and the reply he would make. Attorney Cowdery arose and in the solemnity of the court room and in a "low, clear voice which rose in pitch and volume as he proceeded," said:

If your honour please, and gentlemen of the jury, the attorney on the opposite side has challenged me to state my connection with Joseph Smith and the Book of Mormon; and as I cannot now avoid the responsibility, I must admit to you that I am the very Oliver Cowdery whose name is attached to the testimony, with others, as to the appearance of



Three Witnesses Monument

On Salt Lake Temple Square.

of the Angel Moroni; and let me tell you that it is not because of my good deeds that I am here, away from the body of the Mormon Church, but because I have broken the covenants I once made, and I was cut off from the Church; but, gentlemen of the jury, I have never denied my testimony, which is attached to the front page of the Book of Mormon, and I declare to you here that these eyes saw the Angel, and these ears of mine heard the voice of the Angel, and he told us his name was Moroni; that the Book was true, and contained the fulness of the Gospel, and we were also told that if we ever denied what we had heard and seen that there would be no forgiveness for us, neither in this world nor in the world to come.

On another occasion a gentleman walked into his law offices with a Book of Mormon in his hand. Reading the names of the witnesses he said: "Mr. Cowdery, I see your name is attached to this book and you say you saw an angel and the plates from which this book

is said to have been translated. Surely you don't actually believe that?"

"No sir," answered Oliver Cowdery.

"But here is your name and your testimony. Which time were you right?"

Mr. Cowdery strongly replied: "There is my name attached to that book, and what I have there said, that I saw, I *know* that I saw, and belief has nothing to do with it, for knowledge has swallowed up the belief I had in the work. I *know* it is true."

After being separated for about eleven years, Oliver Cowdery returned to the Church, in 1848, when members were struggling to go to the Rocky Mountains. In a special conference at Kaneshville, he stood before a gathering of Saints and declared:

I wrote, with my own pen, the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph, as he translated it

by the gift and power of God, by the means of the Urim and Thummim. . . I beheld with my eyes, and handled with my hands, the gold plates from which it was transcribed. I also saw with my eyes and handled with my hands the Holy Interpreters. That book is true. I wrote it myself as it fell from the lips of the Prophet.

A year and a half later he died, on March 3rd, 1850, at the home of David Whitmer, in Richmond, Missouri. Just before he passed away he bore his last testimony to those present at the bedside. Through all manner of persecution and ridicule he had never denied that testimony, and he died with a clear conscience. David Whitmer tells us, "Oliver died the happiest man I ever saw. After shaking hands with the family and kissing his wife and daughter, he said, 'Now I lay me down for the last time; I am going to my Saviour;' and he died immediately, with a smile on his face."

SWEET FRUIT

(Concluded from page 631)

message far and wide, and demonstrating the value of obedience to the laws of the Gospel in winning human happiness. It teaches above all that the essence of Christianity lies in the words of the Saviour, "Do ye unto others as ye would have others do unto you." By this rule, easily understood but perhaps difficult to follow, all Christian virtue, all faith in the Lord, all eternal progress may be obtained.

Then, what is Mormonism? It is the pure Gospel of Jesus Christ; the everlasting plan of life and salvation; the path to happiness on earth and in heaven. It is the heaven-ordained means for making men strong in all righteous endeavour, for leading them to happiness through self conquest of surrounding forces. It is the power by which men may increase daily in the likeness of the Lord. They who accept this eternal truth, and conform to its requirements, will become the victors of the earth.

THE QUAKER POET ON MORMONISM

(Concluded from page 629)

nominal Christianity. They ask for the signs of divine power; the faith overcoming all things, which opened the prison doors of the apostles, gave them power over the elements, which rebuked disease and death itself, and made visible to all the presence of the Living God. They ask for any demonstrations in the Scriptures that this miraculous power of faith was confined to the first confessors of Christianity. They speak in language of hope and promise, to weak, weary hearts, tossed and troubled.

"The prophet himself, the master spirit of this extraordinary movement, is no more. He died by the hands of wicked and barbarous men, a martyr—unwitting, perhaps, but still a martyr—of his faith. For after all, Joseph Smith could not have been wholly insincere. . . For good or for evil he has left his track on the great pathway of life, or, to use the words of Horne, 'knocked out for himself a window in the wall of the nineteenth century,' whence his face will peer out upon the generations to come."—PARRY D. SORENSEN

THE CHURCH AND ITS MISSION

(Concluded from page 628)

Saints will continue to grow in power and numbers as did the primitive church prior to its secularization because with all its numerous interests and activities of a temporal and worldly nature, such outlay of energy and wealth have not been an end unto themselves but have been a means unto some spiritual and enduring good. The Latter-day Saints have forced praise from their worst enemies through their achievements as state and community builders. But there has been a general over-sight by both friends and enemies of the Church of the fact that the energizing and creative power back of all its pioneering and colonization feats has been a religious faith which inspires men to noble sacrifice when such is called for in the advancement of human society.

This power of the Church to energize men and women to noble deeds and its power to point out the spiritual and eternal values in the common tasks of life is well illustrated in a dramatic event during the years 1849 and 1850. At that time several hundred young Mormons who had enlisted in the Mexican War were mustered out of the army service in California; and it was some of those young men who were working on the Sutter Millrace when the gold was discovered which turned the eyes of men upon that spot from all corners of the world. Those young men who had struck the first gold in California left for the valleys of the mountains to cast their lot with the Church rather than remain in the beautiful Sacramento valley with its great opportunities of riches for the industrious and fortunate. Few episodes in human history more clearly show the triumph of the spiritual over the material forces of life.

As those young men pushed their way over the mountains and deserts of California and Nevada, facing the rising sun, they were not returning to their homes, because their homes had been destroyed by mobocrats in Illinois. They were returning to the body of the Church which had settled but recently in the Great Basin, there to battle with Indians and an arid climate for the very necessities of life. And as these young men pushed eastward they were met by other young men looking for the gold fields upon which the Mormon youth had turned their backs. For they believed and the youth of this Church still believe the Gospel to be the supreme treasure of life—it is the Pearl of Great Price spoken of by the Saviour.

This transforming and sustaining power of a great religious conviction has been with the Latter-day Saints from the day of their origin to this hour, and has made it the great pioneering church of modern times. To-day it continues its pioneering in two most significant fields, religious education and economic security. With the high loyalties of love and unselfish devotion it continues to inspire its members, and moves toward a solution of present day problems. Thus, its world mission is assured.

NEWS OF THE CHURCH IN THE WORLD

RECENTLY presented to the Church Historian's Office were a number of letters written by Isaac Russell and others received by him. He was one of the first missionaries to Britain. The letters have been handed from father to son in the family, and were presented to the Historian's Office by Elder Samuel Russell, grandson. Isaac Russell was an intimate friend of the Prophet Joseph Smith. The letters contain bits of Church history and comments of value, including a tribute to the Prophet.

A MONUMENT will soon be erected to mark the birthplace of President Brigham Young, according to Dr. Howard R. Driggs, presi-

dent of the Oregon Trails Memorial Association. At present, the birthplace, which is at Whitingham, Vermont, is marked only by a small stone marker, placed by some unknown admirer of the Pioneer leader.

VISITOR in Salt Lake City recently was Mr. Aubrey Neil Morgan, of Cardiff, Wales, who conferred with leaders of the Cambrian Association in Salt Lake City on the raising of funds to complete an American wing to a museum in Cardiff. Mr. Morgan's visit was under the direction of Elder John James, president of the Cambrian Association.

WELSH DISTRICT CONFERENCE.

President Hugh B. Brown was principal speaker at Welsh District conference held in Miners Hall, Merthyr-Tydfil, on Sunday, September 26th. Over two hundred people attended the evening session, of which approximately 165 were non-members.

Other speakers at the evening session were Supervising Elder Theron L. Labrum and Elder Lewis W. Jones. District President Richard C. Thomas conducted the meeting.

At the afternoon session, conducted by District President Thomas, speakers were President Brown, Elders Labrum and Jones, and President Thomas. President Brown, Elders' John Albert Pennock and Donald Johnson spoke at the morning session, conducted by Brother

William A. Perry. A testimony meeting was held at 10 a.m.

Special musical numbers were furnished by Troedreior Male Voice Choir, Haydn Adams, B.B.C. singer and Welsh tenor, Brother and Sister Albert Perry, who sang a duet, and Sister Elsie Vale, who played a piano solo.

Nottingham District conference is scheduled for Sunday, October 3rd. Sessions will be held at Greyfriars Hall, Collin Street, Nottingham, at 11 a.m., 2:30 p.m. and 6 p.m.

The following week, on Sunday, October 10th, Scottish District conference will convene at the Christian Institute, 70, Bothwell Street, Glasgow.

President Brown will be the principal speaker at both of these conferences.

THE MARCH OF TIME

The months of October and November will see the final showing of the *March of Time*, No. 12, which depicts the Church Security Programme. It is scheduled to appear at the cinemas named as follows: October 4th-6th, *Princess*, Rawmarsh; October 11th-13th, *Gaiety*, Plymouth; October 11th-16th, *Regent*, South Shields; and November 8th-13th, *Lido*, Bolton.

FROM THE MISSION FIELD

Arrivals—

Sister Zina Card Brown, wife of President Hugh B. Brown, arrived September 15th, on board the s.s. *Manhattan*, with their three children, Margaret Alberta Brown, Carol Rae Brown and Charles Manley Brown.

Transfers—

The following transfers were effected on September 21st:

Elders Howard D. Anderson and Rodney W. Tew from Birmingham District to Hull District; Elders Roscoe G. Booth and William W. Rainey from Birmingham District to Liverpool District; Elder Julius A. Leatham from Norwich District to London District; Elders Leslie W. Dunn and Bryant H. Croft from Hull District to Newcastle and Sheffield Districts respectively; and Elder Paul C. Palmer from the Millennial Chorus to the British Mission Office.

Appointment—

Elder Le Roy B. Skousen was transferred from Birmingham to Norwich District and appointed supervising elder there on September 21st.

Doings in the Districts—

IRISH—At a baptismal service conducted by Elder Clarence R. Silver in the Belfast Chapel on Tuesday, September 7th, the following were baptized and confirmed: Jeanie McArthur Coubrey, baptized by Elder Ranald H. Hebdon and confirmed by Elder O. Clifford Merrill; Pearl McClure, baptized by Elder Hebdon and confirmed by Elder Frank A. Martin; Margaret Jane McAlpine, baptized by Elder Coe R. Larkin and confirmed by Elder Richard P. Evans; and Bessie Orr Miskelly, baptized by Elder Wendell C. Fowler and confirmed by Elder Richard P. Evans. The following were baptized and confirmed in a similar service on Sunday, September 12th: Agnes Gillespie, baptized by Branch President Joseph W. Darling and confirmed by Elder

Ranald H. Hebdon; Elsie Finlay, baptized by Elder Clarence R. Silver and confirmed by Branch President Darling; Mary Elizabeth Anderson, baptized by Supervising Elder Eldon T. Lindsay and confirmed by Brother Joseph Ditty; Roberta Small Harkins, baptized by Elder Kenneth M. Williams and confirmed by Elder Norman E. Weston; George Mills, baptized by Elder Ross S. Layton and confirmed by Brother Theodore H. Fulton; and Alexander Scott, baptized by Elder Coe R. Larkin and confirmed by Elder Williams. The service was conducted by Elder Hebdon.

MANCHESTER—At a baptismal service recently held in the Manchester Branch Chapel the following were baptized and confirmed: Edith Butterworth, baptized by Elder Franklin H. Hawkins and confirmed by Elder Ellis E. Craig; Alice Rowland, baptized by Elder Max Garn Capener and confirmed by Brother Albert Woodruff; Gwendolyn Leadley, baptized by Elder Hawkins and confirmed by Elder Capener; Edith Hodgson, baptized by Elder Craig and confirmed by Elder Blaine D. Fisher; and Elsie Grinrod, baptized by Elder Craig and confirmed by Elder Donald P. Fowler.

The opening social of Oldham Branch M.I.A. was held on Tuesday, September 14th. Brother Percy Bowyer and Sister Emma Wynn took charge. After a programme, refreshments were served to over 50 members and friends in attendance.

Hyde Branch held an M.I.A. opening social on Tuesday, September 14th. Brother Thomas H. Boothroyd took charge and Sister Sarah Allsop conducted the games.

LIVERPOOL—The following were baptized and confirmed at a service held in Burnley Branch Chapel on Wednesday, September 8th: Nellie Nutter, baptized by Elder Owen L. Brough and confirmed by Elder Wilmer A. Nicholls; and Anita

Guest, baptized by Elder O. Clifford Merrill and confirmed by Supervising Elder J. Glen Burdett. The service was conducted by Elder Burdett.

LEEDS—Bradford Branch Chapel was the scene of Leeds District M.I.A. social on Saturday, September 18th. The programme included skits by Batley Branch M.I.A., Leeds Branch M.I.A., and Elders Alton D. Merrill and Norman J. Welker; solos by Miss Mildred Gladhill; the presentation of athletic awards won at Rochdale; games, dancing, and a supper. Sister Annie Wigglesworth and Brother Thomas I. Watkins, district supervisors, took charge. Over 96 people attended.

The opening social of Bradford Branch M.I.A. was held Tuesday, September 14th. A programme consisting of items from various members of the M.I.A. was followed by games and community singing. Brother Alan Jennings conducted.

SHEFFIELD—Sheffield Branch and Doncaster Branch exchanged musical programmes on Sunday, September 12th. The Sheffield Gleaner chorus visited Doncaster Branch and a trio from Doncaster attended Sheffield Branch. The groups furnished musical items at the respective meetings.

NEWCASTLE—Sunderland Branch M.I.A. opening social was held on Tuesday, September 14th. The following programme was presented: impersonations by Sister Ellen

Oates, a re-told story by Sister Gladys Quayle, and a solo by Sister Irene Maxwell. Sister Quayle led the group in games, and refreshments were served by Sister Ellen Oates. The affair was arranged by Sisters Nora France, Elizabeth Crone, and Brother William France, M.I.A. officers.

The opening social of Darlington Branch M.I.A. was held at the home of Sister Hannah Jones on September 16th, under the direction of Sister Leonora M. Edwards, Y.W. M.I.A. President. Refreshments were served and a programme of recitations and songs was given.

NOTTINGHAM — Harvest Festivals were observed in Leicester Branch and Derby Branch on Sunday, September 19th. Good attendance was marked at the meetings and large displays of the season's produce were contributed. Harvest sales followed on the following Monday night, which were equally as successful.

LONDON—Thirty-five relatives and friends were guests of Sister Winifred M. Osborne on the occasion of her 21st birthday, at a party given at St. Albans Branch Hall on Thursday, September 9th. After a supper was served, the party enjoyed games and community singing.

Olive Alice Durham Skelcher of Brighton Branch was recently baptized by Supervising Elder King E. Beagley and confirmed by District President Andre K. Anastasiou, at a service held at Ravenslea, South-west London Branch Chapel.

PERSONAL

HARPER-MOORE — Sister Florence Maud Harper, of Tipton Branch, and Mr. Harry Moore, of West Bromwich, were married on

Saturday, September 4th. The wedding took place at the Parish Church of St. Martin, in Tipton.

DEATH

RUDD—The funeral service for Sister Evelyn Nessie Rudd, 57, was held in Skelton Branch Hall on Wednesday, September 1st. Elder Victor Blaine Hart conducted the

service and later dedicated the grave. Sister Rudd embraced the faith nearly 30 years ago, and for many years meetings were held in her home.

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